

No 7

J O B'S *Expectations of a Resurrection*
considered.

T H R E E
S E R M O N S

Preached before the

U N I V E R S I T Y
O F
O X F O R D,

At St. M A R Y'S,

On *Sunday October* 19. *Oct.* 26. 1746.

And *Febr.* 22. 1746-7.

By R I C H A R D B R O W N, B. D. *R*
Fellow of *Trinity* College.

O X F O R D,

Printed at the T H E A T R E for *Richard Clements*,
Bookseller. And sold by *J. and J. Rivington*, Book-
sellers in *St Paul's Church-Yard, London.* 1747.



Imprimatur,

EUS. ISHAM,

Vice-Can.

Mar. 17. 1746-7.



I kn
th
up
m
in

T
boun
face
feen
pref
fom
forc
the
hav
equ
the
ty
to
a n

J O B XIX. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

TH E S E words of the Patriarch J O B have, at different times, much engaged the attention, and employed the labours of the learned world. The animated preface with which they are introduced, and the seeming strength and energy of the hope expressed in them, have, for different reasons, led some Authors ingeniously to conjecture their force away; and others to interpret them in their plainest sense. Most of them, no doubt, have wrote as they thought; with views perhaps equally good, and with an intention to illustrate the sacred text; to shew a harmony and beauty in the inspired Writer, and a sense adapted to his times. But surely it must be thought a misfortune to Learning in general, and must

sometimes throw an obscurity upon Scripture, as upon other writings; when ingenious men wrest the words of an Author to serve an hypothesis they have framed, and take more pains to accommodate a passage to a favourite scheme, than to discover the simple and genuine meaning of the Writer.

The Patriarch's words have been always understood to contain his hopes of a temporal or a future restoration; his views in this life, to a state great and flourishing as his former; or else his ardent expectations after death of a future glory. It is not material, and therefore I need not observe here, by whom, or for what reasons, they have been interpreted by some in the former sense; and perhaps have not generally been allowed to have had their meaning fully ascertained by others, who have understood them in the latter. But it is agreeable to my present design of setting them in their clearest light, to observe of the different meanings; that in one, there is the utmost propriety and beauty of language; in the other, a strained and empty pomp of words; in one, the elegance and majesty of a lofty Genius; in the other, the speech and diction of a lower Writer, using a language which he did not understand.

This

This alone, in so perfect and excellent a composition as the Book of *Job*, might be sufficient, in the opinion of the more curious and inquisitive reader, to fix the sense and meaning of the Author. His thoughts could not on a sudden become cold and languid, when his mind was most upon the stretch; the sentiments must be great and noble, that were ushered in with such solemnity and warmth.

But to give this argument its full scope, and the better to ascertain the true sense of this celebrated passage, I shall endeavour to shew

- I. That at the time of speaking these words, "I know &c." the Patriarch had laid aside all hopes of a temporal restoration.
- II. That, from some passages in the work, it is highly probable that he had the knowledge of a future state and resurrection.
- III. That the words themselves strongly point out his expectations of a future resurrection to life.

First, at the time of speaking these words, "I know &c." the Patriarch had no hopes of a temporal restoration.

The good man had seen, as in an instant, the destruction of his family, and an amazing period

period of his worldly grandeur ; had soon after found himself deprived of health and vigour, and consumed with rottenness and sores. 'Tis true he received the blow with a noble fortitude, and a mind becomingly resigned : "The Lord gave (says he) and the Lord hath taken away, blessed be the name of the Lord. — Shall we receive good at the hand of God, and shall we not receive evil ?" (ch. 1. v. 21. and ch. 2. v. 10.) But we may observe, that in the words which express his readiest resignation to supreme Wisdom, are conveyed his sentiments of his own condition : "the Lord gave, but the Lord had taken away. He had received good at the hand of God, but was then to receive evil. And as he came naked from his mother's womb, so naked should he return thither." (ch. 1. v. 21.)

He piously submitted at first to the dispensations of Providence ; nor ever after flattered himself with a glorious reverse of fortune. His grief, described in liveliest colours, may sufficiently shew, how little were his hopes of temporal greatness. Human nature is buoyed up by expectation ; nor greatly sinks, but when it is deprived of hope. His expressions are suitable to his grief ; and his words full of despair. From the first gush of his passion, to his de-

decla
terwa
his fr
wishe
no ex
In
witho
"was
with t
(v. 8, 9
"mig
"gran
"that
"he v
Intim
in the
to kno
he ha
desiro
could
which
(adds
"min
"my f
"flesh
he exc
his "d
his "e

declaration of hope in his Redeemer, and afterwards to the close of his warm dispute with his friends, he sometimes breathes forth his wishes for death, and frequently declares his no expectations in life.

In the third chapter he begins abruptly, as without hope: "Let the day perish wherein I "was born," (v. 3.) and in the sixth, oppressed with the weight of his calamity, he breaks out (v. 8, 9.) into the following words: "O that I "might have my request! and that God would "grant me the thing that I long for! even "that it would please God to destroy me, that "he would let loose his hand, and cut me off." Intimating that he should have some comfort in the shortening of his sorrows, which were to know no other period than his life; that he had no prospects which should make him desirous of prolonging that; and that nature could not very long sustain the violence, with which it was attacked. "For what is my strength (adds he) "that I should hope? and what is "mine end, that I should prolong my life? Is "my strength the strength of stones? or is my "flesh of brags?" (v. 11, 12.) In the 7th chapter he excuseth his desire of death; he declareth his "days are spent without hope," (v. 6.) that his "eye should no more see good," (v. 7.) and that

that "the eye of him that had seen him should
 "see him no more;(v. 8.) For now shall I sleep
 "in the dust, and thou shalt seek me in the
 "morning, but I shall not be." ^a (v. 21.) In the
 tenth chapter he says (v. 1.) "my soul is weary
 "of life," and (v. 20, 21.) "are not my days
 "few? cease then, and let me alone, that I
 "may take comfort a little: before I go whence
 "I shall not return, even to the land of dark-
 "ness, and the shadow of death." He adds
 (chap. 17. v. 1.) "my breath is corrupt, my days
 "are extinct, the graves are ready for me."
 And (v. 13, 14, &c.) "If I wait, the grave is
 "mine house. I have made my bed in the
 "darkness. I have said to corruption, thou
 "art my father: to the worm, thou art my
 "mother and my sister."

Such were the Patriarch's sentiments in his
 distress, expressed in different parts of the book
 in words more or less strong; but which are
 all significant of despair, and such as shew that
 he had bid his long and last adieu to human
 greatness.

There are no passages in the work that
 weaken these proofs, or which may induce us
 to think that *Job* fluctuated between hope and
 despair. And it may be observed to those who

^a See Dr Grey's Comment on the place.

think the words of the text may be construed in a sense favourable to worldly views, and were designed to convey his expectations of an earthly grandeur; that, though after this time the violence of his passion and grief abateth, yet, continuing still the same, he renounces all hope of a temporal felicity, or of seeing any future reestablishment of his fortunes. For in the 30th chapter, (having spoken, in the preceding one, of his former prosperity,) he says (v. 16.) "the days of my affliction have taken hold upon me. (v. 20.) I cry unto thee (to God) and thou dost not hear me: I stand up and thou regardest me not." And (v. 23.) "For I know thou wilt bring me to death, and to the house appointed for all living".

The Patriarch then, at the time of speaking the words, "I know that my Redeemer liveth, &c." had no hopes of a temporal restoration: for though these passages, considered in themselves, and without regard to *Job's* particular circumstances, might indeed relate to the common condition of mortality, and imply only, that *Job* expected, as we all do, to die some time or other; notwithstanding which, he might hope to see a change in his fortunes before he died: yet, taking his circumstances into the consideration, such a meaning would be quite im-

B

proper

proper to the case; and these passages cannot be rationally interpreted in any sense, but that which we have already given. I am to shew,

II. That, from some passages in the work, it is highly probable that *Job* had the knowledge of a future state and resurrection.

Those places in the book, which beautifully allude to the creation of the world, and the fall of angels and men, do severally lead us to think that *Job* had the knowledge of the promised seed; that he was acquainted with man's expectations, as well as with his loss; or that he would somewhere at least have transiently lamented, how ineffectual that work had been, at which "the morning stars sang together, and all the sons of God shouted for joy." (ch. 38. v. 7.)

What those expectations were, and that *Job* had them, we shall the more readily conclude, if we reflect on that humility, which he expresses towards God, even when he was justifying himself to man; and that confidence which he reposes in the Almighty, when he had banished every wish for human glory, and life itself was become odious. For if he thought that death would put a period to his being, of what use was his humility? Vain was his
re-

reliance, even on Omnipotence, if after life he was to sink into nothing, and exist no more. But it should seem rather that his expectations were of another sort, and that his hope was full of immortality; when being to all appearance, and in his own opinion, on the verge of the grave, he could breath such exalted sentiments: "I have sinned, what shall I do unto thee, O thou preserver of men?" (ch. 7. v. 20.) How humble the penitent! "As God liveth, who hath taken away my judgment, and the Almighty, who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. 'Till I die, I will not remove my integrity from me: my righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." (ch. 27. v. 2, 3, 4 &c.) What more noble resolution could the greatest light, or the most ardent hope of immortality inspire! — And is it not natural then to suppose, from *Job's* extraordinary character and endowments, that his conduct was rational; that it was animated by the highest motives, and with a view to a glorious futurity?

But we do not seem to be left to collect

this from general expressions only, though of great weight collectively considered; but to have some passages interspersed in the work, which of themselves, and taken singly, seem to convey the knowledge and sentiments of a man, who through time looked forward to eternity.

And such that appears to be, which follows the Patriarch's resolution of maintaining his integrity: "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (ch. 27. v. 8.) This seems to explain the reason of his own determined perseverance; and to be a strong intimation, that the righteous "hath hope in his death." (Prov. 14. 32.) Else what difference between the righteous and the hypocrite? and why is it tacitly objected to the hypocrite that he hath no hope, "when God taketh away his soul?" Surely no reason can be assigned, if the end of the righteous and the hypocrite be the same; if both alike die, and perish for ever. But that there is a distinction we may perhaps also learn from what *Job* hath told us before, of the different destination of the latter; that "the wicked is reserved to the day of destruction;" and that "they shall be brought forth to the day of wrath." (ch. 21. v. 30.)

The

The same doctrine, which must be understood to be advanced in the text above-mentioned, if the interpretation just given of it be right, seems also to be inculcated in the following passage. "Though he slay me, yet will I trust in him: but I will maintain my own ways before him: He also shall be my salvation, for an hypocrite shall not come before him." (ch. 13. v. 15, 16.) If this version be true; *Job* says, "though God slay him, he will trust in him." He must therefore trust in him for something after death; in another life, and not in this; because he could not enjoy it in this, being slain. But as the first words are more properly rendered, "Behold he will slay me, I have no hope;" the sense will be, that, notwithstanding that, he would justify his own conduct. And then the connection may be; that as he knew that, in the main, it was blameless, God "would also be his salvation, for an hypocrite would not come before him." It seems clear that the salvation here spoken of was to be after death; and from him, before whom the hypocrite did not dare to appear. Now as *Job* elsewhere contends, that in this life the wicked are equally prosperous with the just; he may here intimate his expectations of a happiness, in which they could have no share.

share. He seems at least to vindicate, at the same time, his innocence, which was called in question by his friends; and to express his own hopes in a life to come.

There is in *Elihu's* address to *Job*, a passage which the learned have frequently applied, and and seemingly with good reason, in a sense, that should suppose him too to have some knowledge of man's redemption. "If there be
"a messenger (says he) with him, an interpreter, one among a thousand, to shew unto man
"his uprightness: Then he is gracious unto
"him, and saith, deliver him from going down
"to the pit, I have found a ransom." (ch. 33. v. 23, 24.) These words may be supposed to have some reference to a future state; and to convey some obscure notices of a Redeemer. If they do, this passage discovers the expectations of the faithful in the earlier ages: and *Elihu's* knowledge, if we allow it, must confirm our opinion of *Job's*.

But to return; the Patriarch, having in the 14th chapter beautifully and feelingly displayed the condition of mortality, in the shortness of life, the misery and imperfection of man, falls into an observation worthy of notice: "There
"is hope of a tree, if it be cut down, that it
"will sprout again, and that the tender branch
"thereof

“thereof will not cease.” (v. 7.) He dwells upon the thought, and then adds, “But man dieth, -- and where is he?” (v. 10.) His Being here is undoubtedly at an end. But is his state then worse than that of the plants appointed for his use, which die, yet soon revive and flourish? Perhaps the following words may tell us: “As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not ‘till the heavens be no more, they shall not awake, nor be raised out of their sleep.” (v. 11, 12.) It is clear then, when his radical moisture fails him, and he falls into dust, the grave must contain him for a certain period, “‘till the heavens be no more.” Can this phrase mean, “for ever?” And when man’s breath is gone, is there an end put to his existence? Does *Job* seem to mean this? No. He proceeds, “O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me!” (v. 13.) He desires indeed to be hid in the grave, and screened from divine indignation; but wishes only to be kept secret ‘till the wrath of the Almighty was passed: and then intreats that he would remember him. If after death he had

no

no being, vain was all this care; and in the grave the divine wrath and mercy were the same. But he speaks of the grave, as a temporary hiding place; of Gods wrath, as to pass; and of his mercy, as to follow. Now to expect these blessings, was to expect his resurrection; as, to be sensible of them, he must rise from the dead. Accordingly we find him in the next verse asking this question, "If a man die, shall he live again?" as if, that he might be sure he was not mistaken, he reconsidered his expectations; or, full of the pleasing thought, dwelt upon the subject of his hopes. And then, as fully satisfied and at ease, he concludes: "All the days of my appointed time will I wait 'till my change come." (v. 14.) meaning by his change, either the first, and that of the shorter duration, at death; or rather, as he seems to intimate, (v. 15.) the second and blessed change, when God should "call, and have a desire to the work of his hands;" at that day when his Redeemer should *stand upon the earth*; and should *give him, having been faithful unto death, the crown of life.* ^a

^a See Bp Sherlock's Dissertation on the sense of the Antients before Christ, upon the circumstances and consequences of the Fall. pag. 223, &c.

It may perhaps give some force to this reasoning to observe farther; that this phrase, *till the heavens be no more*, is not used upon other occasions to denote, *for ever*; and that there are some expressions similar to it in scripture, which bear a manifest reference to the world to come. Such is that of the prophet *Isaiah* (ch. 51. v. 6.) "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." The perishing of the material heavens, the decay of the earth and dissolution of the creature, strongly point out the end of this world, and the beginning of another. St *Peter* speaks of the *heavens and the earth which are now, as reserved unto fire; of their passing away; and of new heavens and a new earth succeeding.* (2 epist. ch. 3. v. 7, 10, 13.) St *John* writes of *the earth and heaven as fled away; and the dead immediately standing before God.* (Rev. ch. 20. v. 11, 12.) There seems then to be a beauty and propriety in the Patriarch's language, which has perhaps been imitated by the other sacred Writers; and a justness of expression, which

C

has

has with precision fixed the time of man's resurrection. We are to expect it at that period, when the end of all sublunary things is come; when this beautiful fabrick shall be dissolved, and the heavens, waxed old, shall pass away.

But, as these passages have some obscurity in them; and their meaning perhaps cannot so be fixed, as to preclude all occasion of objection; I would desire no more to be allowed at present, than that it is highly probable that *Job* had the knowledge of a future state and resurrection; that he certainly had, will appear in the farther prosecution of this subject.

I
t
z
n
i

H
expe
judge
and
gy.
same
this
and
future
But
treate

S E R M O N I I.

J O B X I X. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

HA V I N G already seen the bent and turn of the Patriarch's mind with regard to this life, and his seeming expectations in another; we may the better judge of the meaning of the words before us; and more easily discover their sense and energy. If *Job* was desirous of death, and at the same time entertained hopes of immortality; this passage no doubt contains those hopes, and strongly points out his expectations of a future resurrection to life.

But not to take that for certain, which was treated only as probable; nor to lay too great

stress upon what has been advanced; it may be remembred only, that *Job* had no hopes of a temporal prosperity. And, from the consideration of the text apart, I shall endeavour to prove his expectations of a glorious immortality.

The preface, with which this text is introduced, is very remarkable; it discovers an emphasis and life, that speak sollicitude and importance; an anxious earnestness to perpetuate the memory of what he was about to utter. There is a beauty and propriety in it, if it relates to man's resurrection, and the future glories of the everlasting kingdom: but if it has a view only to *Job*'s restoration, the temporal deliverance of a private, though a great and virtuous, man; it seemingly deserves the censure of being pompous, and absurd.^a There was no occasion for his words being written with an iron pen, or graven in the rock to remain for ever; or even to be *a witness* of his hope (was that the meaning of the word לעד) if he looked no farther than to that change of his condition, which was soon to come; and which, when come, must of itself refute the calumnies of his friends. If we suppose the

^a See Bp *Sherlock*'s Dissertation on the sense of the antients &c. p. 236, 237.

author then to have preserved his usual accuracy here; this passage has a reference to a distant futurity. And surely, it must be allowed, few writers have been more exact; perhaps none have produced a work more excellent in its kind.

But to see what was to be written with an iron pen, and graven in the rock, to guard against the injuries of time; or to discover, from itself, the meaning of this antient writing.

The Patriarch begins with *I know*, (VAANI JADAHTI) words very strong in the original, and denoting the greatest certainty; ^a they are used in *Exodus* (ch. 3. v. 19.) to express the knowledge of the Almighty: VAANI JADAHTI (says God) i. e. AND I KNOW, or, as we translate it, AND I AM SURE *the king of Egypt will not let you go.* Job was well assured then of the truth of what he spoke; and first, that his Redeemer liveth.

Now it may be observed that the word Redeemer, GOEL ^b, is sometimes used in the old Testament, to denote the Messiah ^b; perhaps it is so here: and considering Job's melancholy situation, the unkindness of his friends, his su-

^a See Dr Grey's and Schultens's Comments on the place.

^b Gen. ch. 48. v. 16. Isai. ch. 59. v. 20. compared with Rom. ch. 11. v. 26.

perior knowledge, and extraordinary piety; it was natural for him, being grieved with the repetition of the most unjust censures, to look back to the hope of mankind^a, and to appeal to a juster judgment^a. And perhaps too he was greatly assisted from above, when he so warmly expressed his confidence in *the seed of the woman*, which was finally to restore man. God might enlighten his understanding^a, and give him, as he did other Patriarchs and Prophets, a prospect of Christ's day; to comfort him in his peculiar circumstances, and to support him in the unequal conflict.

But to arrive, if we can, at certainty: he expected a *Redeemer*, and of course some restoration, or important change in his condition. Let us then inquire, who the *Redeemer*, and what that important change must be, which he thus expected. He had laid aside all hopes of a reestablishment of his once flourishing fortunes, and thought no more of his former greatness. His *Redeemer* therefore could not be *Man*; nor his restoration consist in the recovery of health, and the enjoyment of an earthly grandeur. He tells us his *Redeemer liveth*, or is *HAI, the living*; by which word he

^a See Bp *Sherlock's* Dissertation on the sense of the antients, &c. p. 235, 237, 238.

must be supposed (as he had no expectations in this life) to mean the *living* and *eternal* God: and in this sense the *Seventy* understand it, and translate it by *ἀίωνα*®. And as God his *Redeemer* is particularly mentioned as *living*, we may conclude from the circumstances *Job* was in, that there is a propriety in the expression, that it contains his hopes; and that he meant to intimate his own death, after which God would still live to restore him^a; not to his former state, but to a far better; not to a temporal felicity, but to immortal glory.

It is obvious to remark here, that the word *living* is used to distinguish the Deity by the oldest writers of Scripture. God is expressly called the *Living* on account of *Hagar*: a well was called BEER-LAHAI-ROI, (Gen. ch. 16. v. 14.) *the well of the LIVING who sees me*: after his name, who is the fountain of life, who was the preserver of her life, the *Living* God *Jehovah*. — I mention this passage rather than others, where *living* is peculiarly appropriated to God, as he, who is here eminently distinguished by that name, is in the same chapter called indifferently, *the Angel of the Lord*, *the God who saw her*, and *the Lord*, (the Great *Jehovah*.)

^a See Bp *Sherlock's* Dissertation on the sense of the antients &c. p. 232.

From whence I would conclude, that he is *the Angel of the Covenant*, the same who is mentioned by *Jacob*, (Gen. ch. 48. v. 16.) who had *redeemed him from all evil*; whose *blessing* he gives to the sons of *Joseph*; and whom he elsewhere stiles *the God of his father, the God of Abraham, and the fear of Isaac*, (Gen. ch. 31. v. 42.) And if the *Angel the Redeemer of Jacob*, and the *Living of Hagar* are one, we may suppose from the nearness of the ages they severally lived in, and from the common hope of the faithful, that the Person is also the same, who is described by the Patriarch in the text, under the double character of his *Redeemer*, and of the *Living*, or of his *Redeemer, who liveth*. If so, the *Redeemer*, expected by *Job*, was the Great *Redeemer* of mankind; who is also emphatically stiled the *Living* in the new Testament. "I am the *First* and the *Last* (says the blessed Redeemer,) I am he that liveth, and was dead; "and behold I am alive for evermore." (Rev. ch. 1. v. 17, 18.) What is here translated, *he that liveth*, is literally, the *Living*, a title, which well answers to those other expressions used by St *John* in his Gospel, where it is said that *in him is life*; (ch. 1. v. 4.) and that he *hath life in himself, as the FATHER* (who is also called the *Living* by the same Evangelist, ch. 6. v. 57.)

bath

hath life in himself (ch. 5. v. 26.) Agreeably to which, he is here likewise said to be the *First*, the *Living* from all eternity; and the *Last*, the *Living* for evermore.

That this reasoning is not too refined, and that *Living*, as here connected with *Redeemer*, denotes the Messiah, we may conclude from the next mark, by which the Patriarch has distinguished his *Redeemer*: AHARON HAL HAPHAR JAKOUM; *he the LAST shall stand, or he shall stand at the LATTER DAY upon the earth.* By the word *Last* expressly giving him that name, which is used for God by *Isaiah*^a, (ch. 41. v. 4. and ch. 44. v. 6.) and is emphatically applied to *Christ* by St *John*: or, by the *latter day*, particularly denoting the time, when he shall come in majesty to raise the dead. --- AHARON will not perhaps so well bear the last sense, (as in that meaning the word JOM (day) is usually added;) and is more naturally, as well as literally, interpreted in the first. This sense well suits with *Christ*; as we have seen him, who is the *Living for evermore*, expressly called the *Last* in sacred language.

In this view of the words then, the case is clear; and *Job* had the knowledge of the *Messiah's* reign. That he had, will hereafter more

^a See Dr Grey's Comment on *Job*, ch. 19. v. 25.

fully appear ; but we may stop a moment here to observe, that this part of the text cannot admit the sense of a temporal restoration. Had *Job* meant by *my Redeemer liveth*, a temporal Redeemer, man ; he would not have said *he the LAST shall stand*, or *he shall stand at the LATTER DAY upon the earth*. AHARON implies futurity ; and therefore could not properly be used by *Job*, if his Redeemer was a man, who was then alive, and did then stand upon the earth. And if the words relate to God, how can they be meant otherwise than of the resurrection ? For had *Job* hoped for a temporal restoration, either from God's ordinary or extraordinary Providence ; what occasion was there for his saying, his Redeemer would *stand upon the earth* ? God might have restored him without that circumstance ; and it is much more probable that he would ; nay in fact we find he did afterwards restore him, when he had been tried and found faithful, without *standing upon the earth*.

But to return ; the word HAPHAR, here rendered *earth*, has a meaning very different from that in which the word *earth* is commonly understood^a. We read in *Genesis*, *man was formed*

^a See Bp *Sherlock's* Dissertation on the sense of the antients &c. p. 230, 231, 232, 233, 234.

out of HAPHAR, the dust of the ground: (ch. 3. v. 19.) we are told in Job (ch. 34. v. 15.) *all flesh shall perish together, and man shall turn again unto HAPHAR, dust.* In this sense it is very often used; and in this sense only can it be proper in this place; if *standing upon it* (or *arising over it*) be mentioned as an act of the Redeemer's power. And that it is mentioned as such, we must naturally think, since the word כּוּם, here rendered *stand*, carries such a sense of power; and as the Patriarch could never mean to describe his Redeemer, on whose power his hopes must be founded, as *standing upon the earth*, as many thousands of miserable creatures do, without power. And if *standing* be mentioned as an act of power; still the Redeemer cannot be described, as *standing upon the earth* with power, either, as has been imagined by some, like a victor in the field; or as arising over it, to execute judgment and justice like the Princes of the world; or in any commodious sense; since HAPHAR will only signify *earth*, when *earth* is equivalent to *dust*; and is never used for the field of battle, for a region or kingdom, or the habitable world. And yet, if we take the word in its common acceptation, *standing upon the dust* (as being *founded upon*, as *sitting* or *lying* in the *dust*, phrases descriptive of

weakness or misery,) will convey but a mean idea of the *Redeemer's* power. But if HAPHAR signifies that dust, out of which man was originally taken, and into which he will be ultimately resolved, there arises a sense out of this passage wonderfully just and proper, suited to the Patriarch's circumstances, and full of the noblest sentiments^a. We view him greatly fallen, unjustly censured by men, and seemingly smitten unto death by God; yet his virtue stands superiour to all distress, and triumphs in the certainty of his future hope. He declares that he was soon to lie down in the grave, but that he had a certain prospect of happiness beyond it; that though he died, his *Redeemer* was *alive* for evermore; and the *Last* at the end of time would *stand* or *arise* in majesty over all the *dust of death*, His body in particular long before consumed, and mouldered into dust; and by Almighty power reanimate and call to life his breathless clay: that then restored and cleared by the sentence of his Judge, he should enjoy, in the regions of eternal bliss, a more excellent glory than what he knew in life; and, being clothed with immortality, should *in his flesh see God*.

^a See the same dissertation p. 235.

That such is the meaning of this passage, and that such were the sentiments and expectations of the Patriarch, we must conclude from the following words: *and though after my skin worms destroy this body, yet in my flesh shall I see God.* For though the words here translated, *and though after my skin worms destroy this body*, might possibly be rendered in a sense equally consistent with the other interpretation of a temporal restoration, and describe the present condition of his body: yet, being joined to the sentence *yet in my flesh I shall see God*, their meaning must be fixed by it, and must refer to that state in which he expected to see God. And that it was a future state in which he expected to see him, is evident from hence; that though he might indeed have had a temporal Redeemer, or even a restoration of his temporal fortunes, by the hand of Providence; yet it would not from thence follow, that he would, nay it is absurd to suppose that he should, see God, for that reason and upon that account only: for the expression *seeing God*, will not signify seeing or finding him propitious; because, though God has been propitious to many of his servants, and has in an extraordinary manner blessed some of them, to whom he has appeared; yet the phrase is no where

where used in Scripture to denote such experience of the Divine favour.

And had seeing God been meant only of seeing him in this life, as *Job* afterwards did unexpectedly see him, it is not probable he would have said *MIBBESARI*, *in my flesh I shall see*, but plainly and simply *I shall see God*: As other persons in the books of the old Testament speak of seeing God; and yet never add, *in my flesh*, or any thing equivalent to that expression. He must be understood therefore to speak of a future state, and a resurrection to life after death: because he would not have been so particular and so superfluously full, as he is here and in the following verse, if he had intended to be understood only of *seeing God* in this life: for in this case no one could have entertained a doubt, whether he saw him in *his flesh* or not, or with *his own eyes*.

That expression, *mine eyes shall behold and not another*, is very proper^a, if it relates to another life, to which *Job* should be raised after his dust had been mixed and blended with that of many thousands more; and is significant of a lively hope that his scattered parts should be gathered from the common mass, and be again united to his soul^a; in which

^a See the same dissertation p. 228, 229, 230.

state,

state, being restored by the power of his Redeemer, he should with his own eyes, and not another for him, see that Redeemer's Glory.

— And the other expression, *in my flesh shall I see God*, if *Job* had really meant to be understood of this life, should seem almost, from the manner of wording it, to be intended to guard his hearers against understanding him of another, who, as from such a precaution we might be led to think, had a belief of a future state. And was this to be supposed, it would follow that *Job* had the knowledge and hope we have been contending for: unless we can imagine that this good servant of God believed less of a future state than his friends, and had less glorious expectations from his Maker.

The text then in its natural and obvious meaning is clear, and easy to be understood: and *Job* expected and declared his expectations of a glorious immortality. This we are certain of, if his sentiments are expressed, I will not say with delicacy, but even almost with any propriety or justness of language. And we shall be the more confirmed in this truth, if we consider farther, that *Job* could have no fore-knowledge of his restoration to a flourishing condition. 'Tis true indeed he was restored; for God meant not to ruin finally even the temporal

poral interests of his servant. But his restoration, as well as the vision of God, it is plain, was sudden and unhopèd for; not that which he expected at the *latter day*, or from him who is called the *Last*, at the end of time. *Job* could not know that he should be restored to a state of prosperity from any observation or experience of the dispensations of God's ordinary Providence, which he elsewhere contends did not constantly reward virtue in this life: And Satan had cut off his temporal views to all appearance in his ruin. And he could not know that he should be restored by God's extraordinary Providence. God does not usually give previous assurances of temporal happiness, and had Providence revealed to him his future restoration to such happiness, his integrity would not have been so greatly remarkable, would not have so eminently distinguished him to be, what God had pronounced him, a perfect and an upright man^a.

This consideration puts it out of all doubt that he had no knowledge of his restoration before it happened; for if it had been revealed to him, God would not have answered, but

^a See Dean *Sherlock's* Discourse concerning the happiness of good men, and the punishment of the wicked in the next world, p. 211.

manifestly eluded, the design of Satan, who meant to try, and was permitted to try him to the utmost; to take from him all hope in this world; and to see whether he *served God* (as it is expressed) *for nought*. For, if he was acquainted with his restoration whilst he was under his afflictions, he could not be said *to serve God for nought*; but might as properly be said to serve him for the blessings which he soon expected, as he had been said to have served him, in the days of his prosperity, for those which he then enjoyed. But Satan intended to try *Job*; and God allowed him to try, whether his virtue was so perfect, that he would *serve him for nought*; that is, without any views or regard had to a worldly interest or advantage. Now it is plain *Job* had the knowledge of a *Redeemer*, and of a future blessing reserved for him: but if he expected and knew that he should receive it in this life, then Satan's intentions were not answered; and *Job* does not yet appear to have been a *perfect man*: Satan might perhaps be presumed to have been in the right, in his charge against *Job*, and infinite Wisdom to have failed in the proof of his virtues. Since, upon this supposition, God must have inspired *Job* with those hopes, which it was Satan's business to destroy; and without

destroying which, *Job* could not be brought to that trial of his virtue, to which Satan had proposed to bring him, and to which God had consented to leave him.

Upon the whole then, the language of the text, and the circumstances of the history, fully discover the Patriarch's exalted sentiments and lively hopes of immortality. He knew that his *Redeemer liveth*; and though he himself was near expiring with grief and pain, yet he expected after death, at God's appointed time, a joyful resurrection to life, and happiness in another state, where hope will be succeeded by fruition, and faith by vision; where, sensible of the power and mercy of his Almighty Redeemer, he should behold in his flesh, reanimated and raised to immortal bliss, the Lord of Life and glory, and see him as he is, through all the days of infinite duration.

SER-

I
passag
throw
partic
would
though
terpre
haps h
which
The
I shall

S E R M O N I I I.

J O B X I X. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

THOUGH the expectations of the Patriarch *Job* are sufficiently ascertained in the preceding discourses upon this passage; yet still greater light may perhaps be thrown upon the subject, by considering more particularly than the series of the argument would allow before, a part of the text, which, though truly rendered, has been wrongly interpreted by some writers; and has not perhaps had that stress laid upon it by others, which it seemingly will bear.

The part I mean, is that expression of *Job*, *I shall see God*, which evidently imports, and

is acknowledged to do so, his expectations of happiness. I have endeavoured to shew that he expected this happiness in a life to come, in which he hoped or knew he should *see God*, and the excellent glories of a better state. Among other reasons brought to prove this, it was urged that the words, *I shall see God*, do not carry the sense of any expectation of divine favour in this life, in which some have been willing to understand them; as if *Job* declared, that, though his present distress was inexpressibly great, he should yet in this world hereafter see God again propitious to him, and experience the blessings of a kinder providence. Would the words bear this sense as naturally as they do the other, yet they ought not to be so interpreted here, for the reasons already given, to shew that *Job's* hopes were placed entirely on the future resurrection of his body; and which, remaining unanswered, must still determine them to another meaning. But if it can be shewn that they have no such sense, then we may be well assured, what were the Patriarch's expectations, and what those ardent hopes, which animated him in the day of severest trial, and baffled the utmost force of Satan.

That they have not this meaning, will appear from the first of some few observations, which

wh
fix
the
I
see
imp
mor
fect
to
glor
appe
that
the
heav
his
the
v. 9,
or
and
nify,
is ver
Hebr
God,
lutely
alter
the v
interp
Nobl

which I shall now lay together, for the better fixing the sense of this part of the text, and the farther illustration of the whole.

It may be observed then, that the expression *seeing God* (in itself and considered absolutely) implies only simple sight, the beholding him more or less imperfectly (for infinitely imperfect is man's clearest view of him) according to the greater or lesser manifestation of his glory, either in vision or under some sensible appearance. In the first sense we understand that of the Prophet (1 Kings ch. 22.v.19.) *I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.* And in the last, *Moses's* account of the Nobles of *Israel's seeing God.* (Exod. ch.24.v.9,10,11.) The simple phrase *seeing the Lord*, or *seeing God*, cannot in either place signify, and I cannot find any place where it does signify, the *seeing the Almighty propitious.* And it is very certain that there is no passage in the Hebrew Code in which any one is said to *see God*, or speaks of *seeing God* simply and absolutely (without any thing inserted or added to alter the usual meaning of the words) and with the verb (HAZAH) used by *Job*, which can be interpreted in any sense, but that in which the Nobles of *Israel* are said to *see God.*

As

As the expreffion then, *I ſhall ſee God* (if the words *ſee God* are intended to convey the ſame meaning here, which they every where elſe expreſs in Scripture) cannot carry the ſenſe of an expectation of Divine favour in this life, and can be underſtood only of beholding the glorious appearance of the Deity; the Patriarch, by uſing it, could not mean to intimate any hope which he entertained of temporal proſperity; unleſs (as we know from the ſequel of the hiſtory, that he was bleſſed after having unexpectedly ſeen God) temporal bleſſings were in antient times the known or neceſſary conſequence of *ſeeing God*. For if they were, it muſt be allowed, that what has been juſt advanced concerning the meaning of *Job's* expreſſion can have no weight; becauſe it will amount to the ſame thing, whether *Job's* words were expreſſive of his expectations of temporal bleſſings, or of that glorious viſion only, which would neceſſarily be ſucceeded by them. — To make this point clear then, and to ſhew that *Job's* hopes were of another nature; we may obſerve, that it is evident from the latter part of his hiſtory, that his great felicity in after life was not owing to his ſeeing God; and that it is as evident from other parts of Scripture, that temporal happineſs or bleſſings were

were no consequence of seeing the Almighty.

The prosperity enjoyed by the Patriarch, during the long remainder of his days, was not vouchsafed or conferred in consequence of the heavenly vision. The sudden and unexpected sight, or rather the reasoning, of God, brought his servant to repentance, and to a true sense of his own littleness and unworthiness. God then blessed him, as he had blessed him before, for those eminent and exalted virtues, which had rendered him beloved by him, and envied by the grand Accuser; and which, when tried, had shone with a brighter lustre. His virtues then, and not the sight of God, were the occasion or reason of his being blessed, and of his great, and, to human appearance, wonderful reverse of fortune.

That this must have been the case of *Job*, is farther evident from the other observation proposed above; that temporal blessings were not the necessary consequence of seeing God. For, if temporal blessings were necessarily consequent to seeing God; then were they so uniformly, and to all, who ever saw him; otherwise, not the sight of God, but some aptitude in the subject, or some extraordinary mercy shewn by the Deity, for particular purposes of his Providence, must be the cause to which they are
to

to be ascribed. That they were not uniformly consequent to such sight, and therefore not at all, we learn from many instances. The Nobles, who saw the God of *Israel*, received no peculiar blessings, not even that which their fathers expected, and for which they came out of *Egypt*; but died in the wilderness, and reached not the promised land.

When *Micaiah* "saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left;" (2 Chron. ch. 18. v. 18.) no blessing attended the Prophet. The sight of the Lord was a matter of indifference to him; or rather was the occasion of his being condemned by *Ahab* to be fed in prison with bread of affliction and water of affliction; (v. 26.) because he was the messenger of his approaching ruin.

Balaam "heard the words of God, and saw the vision of the Almighty;" (Num. ch. 24. v. 4.) yet he received no blessing from the sight; not even improving his circumstances or fortunes under the king of *Moab*, who thought to have promoted him unto great honour, (v. 11.) but died afterwards with idolaters in battle, fighting against the true God, and that people, whose flourishing condition he had foretold.

And

And indeed so far was *seeing God* of old from being necessarily attended with a blessing, and worldly prosperity, that he is known to have appeared in anger. *Moses* writes, "the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called *Aaron* and *Miriam*: and they both came forth, &c. and the anger of the Lord was kindled against them, &c. and behold *Miriam* became leprous, white as snow." (Num. ch. 12. v. 5, 9, &c.) We are informed that "the glory of the Lord appeared to all the congregation" &c. (Num. ch. 16. v. 19.) *to all*; therefore equally to those who suffered, and to those who escaped; when "the earth opened and swallowed up *Dathan*, and covered the congregation of *Abiram*." (Psal. 106. v. 17.)

Job then might have seen God, but it would not have followed, that he would have been blessed, or at all happier for the vision; or he might have seen him appear in anger; (for he was not sinless, though a virtuous man;) but this was inconsistent with his expectations of happiness from a *Redeemer*. ---- The case then clears up itself; and we must allow, since the Patriarch's expression *I shall see God*, as it stands with the context, plainly implies his expecta-

F

tion

tion of a happiness which he should enjoy when he should *see God*; and since no happiness could rationally, and much less with confidence, be expected from *seeing God* on earth; that he expected to see the heavenly vision after death, or in that state in which happiness will constantly attend the *seeing God*.

That *Job* expected to *see God* in another life, and not in this, the following observation may also convince us. It was an old and general opinion, which obtained in the East among the servants of God, that the sight of the Deity would be attended with immediate dissolution, or that death would soon follow it; they thinking perhaps, that a sight so unadapted to their present grosser state must be intended to remove, or call them from it, and perhaps to a better and more pure; or that the glorious vision was in itself much too strong for weak mortality to bear.

'Tis true indeed that neither *Job*, who unexpectedly saw God, nor any other of the faithful, that we read of, to whom God appeared, did die by seeing him, being perhaps preserved by particular mercy: but it is as true, that the opinion is very antient, and is as old as the times of the Patriarchs. *Jacob* upon the vision
of

of the ladder was afraid; "surely, says he, the
 "the Lord is in this place, and I knew it not;
 "and he was afraid, and said, how dreadful
 "is this place!" (Gen. ch. 28. v. 16, 17.) Upon
 another occasion, he gives name to a place, in
 remembrance of his having *seen God, and lived*:
 "for, says he, I have seen God face to face,
 "and my life is preserved." (Gen. ch. 32. v. 30.)

The same notion prevailed in succeeding
 times; *Moses hid his face* at the bush, and *was*
afraid to look upon God. (Exod. ch. 3. v. 6.) He
 records it afterwards, in the phrase of my text,
 as a marvellous event, that "the Nobles of
 "Israel saw God, and did eat and drink."
 (Exod. ch. 24. v. 11.) And they speak, upon
 the same occasion, in a language expressive of
 surprise, and of the general persuasion of their
 times: "Who is there of all flesh that hath
 "heard the voice of the living God, speaking
 "out of the midst of the fire (as we have) and
 "lived?" (Deut. ch. 5. v. 26.)

This opinion equally obtained in the days of
 the Judges. *Gideon*, though he had been as-
 sured that by his hand the Lord would deliver
 Israel, was yet, upon his discovery of the An-
 gel, afraid of death: he was forgetful of the
 glorious promise, and needed even the assurance

of his life. "Alas, says he, O Lord God: for
 "because I have seen an angel of the Lord
 "face to face. And the Lord said unto him,
 "peace be unto thee, fear not, thou shalt not
 "die." (Judges ch. 6. v. 22, 23.)

We find the same notion afterwards in the
 prophetick age. *Isaiah* gives us an account of
 his seeing the excellent vision; and records, in
 lively terms, the sense which he had at that
 awful moment, of the greatness of his danger.
 "Wo is me, says he, for I am undone: — for
 "mine eyes have seen the King, the Lord of
 "Hosts." (Isai. ch. 6. v. 5.)

This opinion, which is so antient, that we
 can hardly fix the time of its rise; and which
 obtained universally among the faithful during
 many ages of the world; must, in all proba-
 bility, have been of the age of the Patriarch
Job, and have been received by him, as well
 as by the other servants of God. There are
 some expressions in the book of *Job*, which lead
 us to think it was *Job*'s own opinion: viz. *Let*
not his fear terrify me^a, (ch. 9. v. 34.) and, *Let*
not thy dread make me afraid; ^b then call thou,
and I will answer &c. (ch. 13. v. 21, 22.) He uses

^a See Dr Grey's comment.

^b See another expression of the same kind in *Job*. ch. 13. v. 11.
shall not his Excellency make you afraid?

these expressions, when he is wishing to enter into argument with God in defence of his innocence, and desires to come into his extraordinary presence : But he seems in them to guard against the visible appearance of God, as what might defeat the end of his coming before him, might disqualify him from pleading his cause, might be too glorious and might wholly overwhelm him with its excellence.

Agreeably to this interpretation of the words, *Elihu*, where he proposes himself to *Job* to reason with him instead of God, replies, as if he had understood them in this sense, in the following manner: "if thou canst answer me, set thy words in order before me, stand up. Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold my terror shall not make thee afraid."

(ch. 33. v. 5, 6, 7.) What then must we think of *Job's* words, *I shall see God*? They certainly were expressive of his hopes. But did he then declare, that, after all his sufferings in the flesh, he expected to see God and die by the sight of his Glory, and from thenceforth to perish finally? It is impossible; the absurdity is too glaring; and we know that he expected a Redeemer, when he should see God. He must

must expect therefore, no doubt, to see him in that better and happier state where humanity will be no longer mortal, and where man can see him, and live.

We see then what this great and holy man's expectations must have been. Wretched as he was here, he speaks with comfort and surprising assurance of enjoying in another world the beatific presence and vision of God. But we may observe farther, how unlike is *Job's* manner, how different are his sentiments, when he is speaking of God as present, and acting upon earth, and of his own inability to see him here! "Lo he goeth by me (saith he) and I see him not, he passeth on also, but I perceive him not." (ch. 9. v. 11.) He here discovers his opinion that God was not to be seen in this life, or at least that he had no expectations of seeing him in it. *Elihu* understands him in this sense in the 35th chapter (v. 14.) But *Job's* expectations and sentiments on this head appear in the strongest light, when in the greatness of his grief, and in the bitterness of his soul, he seems to have forgot the danger, which he before apprehended from seeing the celestial glory, and wishes, with an earnest vehemence, to come before the seat of God, to vindicate his
inno-

innocence and the righteousness of his cause. For even in that warmth he reflects, that the thing could not happen which he wished for, and he immediately subjoins: "Behold, I go forward, but he (i.e. God) is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (ch. 23. v. 8, 9.) The words are full in the original, the verbs which relate to *Job* are all in the future tense, and he strongly and expressly declares, that (here on earth) he could not, or should not see God. It is much to be remarked that this passage comes after that in the text; and it is to this, as well as that which we just now mentioned (ch. 9. v. 11.) that *Elihu* replies; and, allowing *Job's* sentiments to be just, proceeds to give him his advice: "Although (says he) thou sayest thou shalt not see him; yet judgment is before him, therefore trust thou in him." (ch. 35. v. 14.)

But it is manifest that he did expect to see God, though he says he should not see him here; and though he could have no hopes, in this life, of happiness from seeing him. From this, and the other arguments which have

have been offered, the truth evidently appears, and *Job's* expectations are fully ascertained. He expected to see God at the general resurrection, when the last trumpet shall sound, and the dead in *Christ* shall rise, and behold the blessed *Redeemer* of mankind; and being clothed with immortality shall see, and perhaps continually grow happier by seeing, through all the ages of eternity, the infinite glories of the Living God.

But it may perhaps be asked, had *Job* then that fullest and clear knowledge of a blessed resurrection to life, which we are told was brought to light by the Gospel? *Job* certainly had full and lively sentiments of that happy and blessed event, which rendered him superior to Satan's power, and supported nature, when it must otherwise have sunk beneath the weight of his afflictions. But in this there is nothing which "intrenches upon our blessed "Lord's office," or interferes with life and immortality's being brought to light by him^a. "Tis by *Christ* alone that we have God's covenant of immortality conveyed to us." But yet, as was observed before, the antient prophets had

^a See Bp *Sherlock's* Dissertation on the sense of the antients &c. p. 238.

a prospect of the blessing; and why might not *Job* too see it at a distance ^a? See it no doubt he did, and he declared his expectation of it in this passage; but it does not from thence follow that his knowledge would be communicated to the world, or that the doctrine which he delivered would be generally understood before the fulness of time. For, though his hope was great, and his words are strong, and, as we now see since the publication of the Gospel, beautifully expressive of the sublimest truths; yet were they read, and would naturally be read, without having their meaning clearly conceived; and mankind, in earlier times, though reading literal truths, would, for want of other light, be unable to understand them in their full and literal sense.

Isaiah's words, *a virgin shall conceive and bear a son*, (ch. 7. v. 14.) declared the same truth, and in as express a manner, in the prophet's time, as was afterwards delivered by the evangelists; but, by reason of their glaring light, they were not, and could not, be generally understood in their proper sense till the days of our Saviour ^b.

^a See Bp *Sherlock's* Dissertation, *ibid.*

^b See Bp *Sherlock's* use and intent of Prophecy, pag. 34.

Having done with the several particulars proposed to be considered, in discoursing upon *Job's* expectations of a resurrection, I would subjoin the following remark: That we have no writings preserved of the antient Jews, who lived before the times of the Messiah, from which we can now learn what their sense was of *Job's* expectations; and that the later Jews, though they have not produced this text, among others, in proof of a resurrection, as being unwilling to acknowledge *Jesus Christ*, whom the words must refer to, if they relate to the resurrection, must yet have understood them, had they attended to them, of a future state, because they must have known, that no happiness could result from *seeing God* in this life; and that the expression could not imply a happiness expected in it.

And as it will not, I hope, be thought foreign to my subject, I would take occasion here to speak transiently, and in general, of the Author, and of the Book of *Job*, in which we have so noble a testimony for the resurrection of the flesh: It is almost natural to remark, even upon a slight perusal of the book, that

that it seems to favour of the most remote antiquity, and to have been written before the Law^a; and, from comparing it, as to its language and manner, with the other sacred volumes, one might be led to think it was the work of the earliest writer of Scripture. It may be said with truth of it, that there is nothing either in the later or earlier writers which excels it as a composition. The author appears to have been a perfect master of his subject; it is not unnatural to think that he was interested in it, and perhaps had felt what is so well described. The book contains nothing which refers to later times^a; it shews the author to have had the utmost stretch of fancy, the most warm and lively imagination, the most intimate acquaintance with nature, and a most comprehensive and extensive genius. Perhaps then they have not judged amiss, who have given it to *Job* himself, who undoubtedly was one of the greatest of the sons of men.

However this may be, and whoever was the author of the book, the book itself must and will always be admired. But I leave others to

^a See Bp *Sherlock's* Dissertation on the sense of the antients, &c. p. 206, 207.

point out the masterly strokes and beautiful passages in this antient writer; and observe here, what is more consistent with my subject, and must afford a pleasure to exalted minds, that the ardent wish of the illustrious but distressed Patriarch, contained in the words preceding my text, is, if not literally, yet intentionally fulfilled by Providence; and that his words, expressive of the liveliest hopes, do still remain, with striking force and beauty, even after a series of so many ages, as though they had indeed been *written with an iron pen, and in the rock for ever.*

But chiefly I would observe, and conclude with, what is more interesting and worthy our notice; that, if in the darker ages of the world, the antient Patriarchs and Prophets had hopes in *Christ*, and if *Job* expected a blessed resurrection to life, it should excite us, who live since the days of the Messiah, and enjoy the full light of the Gospel, so wisely to regulate our conduct, that when this mortal life shall be ended, and we shall lie down in the dust, *our flesh* also may rest in hope, that God will hereafter raise us to a better life, and bring us to the *heavenly Jerusalem*, to the innumerable company of *Angels*; where,

where, with *the spirits of just men made perfect*, we may experience, *in his presence*, as holy *Job* hoped to do, *the fulness of joy*, and partake of those *pleasures*, which are at his *right hand for evermore*. (Ps. 16. v. 12.)

F I N I S.

Lately published, by the same Author.

The Case of Naaman considered. A Sermon preached before the University of Oxford, at St Mary's, on Sunday, Oct. 12. 1740.

1893



